THE WOMEN'S MISSIONARY MAGAZINE

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When I am sick and tired it is God's will;
Also God's will alone is sure and best—;
So in my weariness I find my rest,
And so in poverty I take my fill.
Therefore I see my good in midst of ill,
Therefore in loneliness I build my nest,
And through hot noon pant toward the shady west,
And hope in sickening disappointment still.
So, when the times of restitution come,
The sweet times of refreshing come at last.
My God shall fill my longings to the brim:
Therefore I wait and look and long for Him;
Not wearied, though the work is wearisome
Nor fainting, though the time be almost past.

CHRISTIANA ROSSETTI.

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"The devil has a hard fight to hold his own in the home where there is a praying mother."

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The more distinctively missionary our Church is the more will the Lord prosper her.

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The church to-day does not need more wealth, more influence, but she needs more power in the public and private life of her members as will demonstrate to the world that there is in them the constant indwelling of the Spirit.

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Consecrated means and efforts will indeed do great things. Dr. Pierson said somewhere, "When Dr. Duff began work in Calcutta, he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to scale a wall 500 yards high.' Today, in the Province of Bengal alone 100,000 women and girls are under instruction. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.

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In the parish of Ewell, in Surrey, the following is pasted on all the missionary-boxes in use:—"O Almighty God, Giver of all grace, bless Thy servants who are preaching the Gospel in foreign lands; make them earnest and successful in converting the Heathen, comfort them in their trials, and give me the same zeal in Thy service: teach me to deny myself, and accept my offering, for Jesus Christ's sake. Amen."

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A lady said to her little daughters who each month earn the money which they have for their own: "Children, I think that you gave away too much last year; if you give one tenth of your money this year, it will be enough." One of the children replied: "O mamma, we *owe* one-tenth, and we want to *give* some-

thing!" That is the way people ought to look at it.

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Mrs. Gaskell tells of Old Alice, who had become deaf and nearly blind, and this is a beautiful thing she says to Mary Barton: "You're mourning for me, my dear, and there's no need. I am as happy as a child. I sometimes think I am a child whom the Lord is hushabying to my long sleep; for when I were a nurse-girl, my missus always telled me to speak very low and soft, to darken the room that her little one might go to sleep. Now to me all noises are hushed and still, and the bonnie earth seems dim and dark, and I know it is my father lulling me to sleep." As the caged bird sings merrily, so such souls are filled with "the peace of God which passeth all understanding."

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THE PROFIT OF GIVING.

In Connecticut a few years ago lived a lady who had a beautiful flower garden, in which she took great pride. The whole county was proud of it, too, and people drove miles to see it.

She fastened two large baskets on the outside of her fence next to the road, and every morning they were filled with cut flowers—the large, showy kinds in one basket and the delicate, fragile ones in the other. All the school children going by helped themselves and studied the better for it, and the business men took a breath of fragrance into their dusty offices that helped the day along. Even the tramps were welcome to all the beauty they could get into their forlorn lives.

"You cut such quantities," some one said to her, "aren't you afraid you will rob yourself?"

"The more I cut the more I have," she answered. "Don't you know that if plants are allowed to go to seed they stop blooming? I love to give pleasure, and it is profit as well, for my liberal cutting is the secret of my garden. I'm like the man in *Pilgrim's Progress*:

"A man there was (though some did count him mad),
The more he gave away the more he had."

* * *

THE CHRISTIAN CHINAMAN.

A Chinaman applied for the position of cook in a family which belonged to a fashionable church. The lady asked him:

"Do you drink whiskey?"

"No, I Clistian man."

"Do you play cards?"

"No, I Clistian man"

He was engaged, and was found honest and capable. By and by the lady gave a progressive euchre party, with wine accompaniments. John did his part acceptably, but the next morning he appeared before his mistress.

"I want quit."

"Why, what is the matter?"

"I a Clistian man; I told you so before. No workee for 'Melican heathen!"

* * *

Henry M. Stanley is reported as saying recently that when he was at Lake Victoria in Central Africa, eighteen years ago, "there was not one missionary there, but today there 200 churches and 40,000 native Christians, many of whom are enthusiastic converts and would spend their last penny to secure a Bible." Many will remember what a thrill of surprise and joy went through the Christian world when Mr. Stanley, in November, 1875, sent a letter to the London newspapers challenging Christians to send missionaries to Uganda. The English Church Missionary Society responded quickly, and soon over $100,000 was pledged for this new missionary enterprise. There is no more thrilling chapter in missionary history than that which records the work of God in Uganda during these last eighteen years.

REQUIREMENTS FOR SUCCESSFUL MISSION WORK.

Read before the Training School, Xenia, Ohio, by Miss Elizabeth McCahon.

I TAKE it you desire me to state my views of the requirements for successful work, in the foreign mission field especially, and in giving these I will draw on my own experience.

There is but one thing I regard as *absolutely essential* to success, and that is that the worker be filled with the Spirit of Christ. There are many things important, but I know of no qualification except the one that has been named, which might not be dispensed with and yet the life be a success; but let this one thing be wanting and failure is the result. We need not stop here to discuss how to obtain this; you know it probably as well as I do. The worker must of course be sure that he has been called to that particular work and field; but if he is "led by the Spirit" he will in the very nature of the case be just where the Spirit wants him.

The question naturally comes up here, "Are all foreign missionaries thus filled with the Spirit?" The answer, to be truthful, can only be a sorrowful "No." "Then do you consider them failures?" Again, I sorrowfully answer, "Yes, in so far as they do not follow the leading of the Spirit."

Since I began to prepare this article a booklet by Mrs. Ballington Booth entitled, "Wanted—Antiseptic Christians," has fallen into my hands. She puts the idea which I want to express in a very simple, plain way, by using the illustration of the necessity in surgery of having everything absolutely clean; that is, antiseptically clean. I recommend this little book to every worker. It can be had from the Fleming H. Revell Co., New York, and costs but ten cents.

Mrs. Booth says: "Why do we see crowds turning away unmoved after hearing the living, burning story of the cross poured with a torrent of eloquent logic into their ears? Why do the appeals of earnest, intellectual speakers fall dead and call forth no response? Why do some of those who spend their time in pointing others to the blood-stained cross, and to the compassionate, loving Saviour, seem themselves unmoved, cold and loveless. These are questions we cannot, dare not, answer for another, but must probe and answer for our own hearts; and, if honest, we shall surely find, without much difficulty, where the Spirit is lacking, and why success, like a dead-sea apple turns to dust and ashes as we grasp it, and why hopes, plans and efforts drop fruitless, as buds nipped by the sudden frost.

I wish here to speak from my own experience concerning my own work, and I say it with sorrow, shame and regret, that much of my mission work has been a failure. So much of my building has been "wood, hay, stubble," which the fire will consume, that it will present a sorry spectacle when the test is over. Yes, even already has much of it proven worthless. And why was this? Because self has been so largely the ruling power of my life, instead of the Holy Spirit. I am certain, beyond a doubt, that had I let the Holy Spirit take me and use me as His instrument, the result would have been very different—those lives with which I came in contact would have received a very different impression of Christ from the one they have received. The "Life of Christ" which I presented to them was such a misrepresentation that it is no wonder they failed to desire Him.

In India so many, even of the Christians, being unable to read His life for themselves, are dependent on the mis-

sionary to show them how He lived and how He asks us to live; even those, too, who can read depend on us, because when they do read the Word they fail to discern how to put it into practice. Truly the missionary is "the epistle read and known of all," and when he is not right, what wonder those who read him take the wrong path?

So, I reiterate, the *one essential* is, Be filled with the Spirit.

Let us next consider some of the things that are important, and first amongst these I will place a strong, healthy body. The strain on the physical system is tremendous from the very beginning. Of course I speak more particularly of India; but from what I know of Egypt I am sure this is true there also. The first thing one has to do after reaching the field is to acquire the language, of course, and this taxes the physical as well as the mental powers. The eyes are put to the test straining over the strange letters, which change in appearance with almost every different position they occupy in the words; and even the strongest give evidence of the severe tax it levies.

Then the glare of the almost constant sunshine reflected from the bare, white, sandy soil is very trying to even the strongest eyes. There seems to be something too in the rays of the sun, even in the cold season, which is dangerous to foreigners, and many suffer from its effects.

And oh, how the nerves are tried in ways too numerous to mention! Some one has said that nervous people have no business in India. Well, I do not know about that, but I do know that if they are there they will have plenty to try them. They will be brought into daily contact with sights, sounds, smells and tastes of which they have never dreamed in the home land. Loathsome diseases and sores are brought to us for treatment, and it is often necessary that we give them personal attention. Hideous deformities that make one shudder to behold are *paraded* before us to excite our charitable feelings. Dirt and filth indescribable in both house and person are constantly met with in intercourse with the natives, and we have to come into personal contact with it. We find it necessary to keep a close watch on ourselves lest we become infested by the vermin that abounds everywhere, and even then we do not always escape.

Our ears are tormented day and night with sounds that are distracting. The constant *tom-tom* of the drum that is an invariable accompaniment of their weddings, births, funerals, or social gatherings of any kind; the monotonous creak, creak, of the Persian wheel, as the bullocks slowly draw the water from the wells for irrigating fields and gardens; the shrill chirp and shriek of the sparrow in our homes, verandahs, school-rooms and churches; the hoarse caw, caw of the ubiquitous crow; the screech of the parrots in the verandahs; the blood curdling cry of the jackals and owls at night, make our ears tingle and our nerves stand on edge almost.

And the smells! Well they cannot be described, and your sense of propriety would be shocked were I to attempt it, but *they have to be smelled*, and the nerves must bear the shock.

In the matter of disagreeable tastes, we are not tried in India to the same extent our Egyptian friends are, for caste prevents the Indians from asking us to eat with them so frequently; but still we have enough of it to make it a trial of no mean order, and one needs to make a heroic effort to overcome a fastidious taste. Indeed in our own kitchens much has to be overlooked that would be considered anything but nice at home,

for if one lets these things worry him constantly he will be unfit for work very soon.

So my advice to the nervous is, control your nerves by refusing to let them control you. People frequently say when they hear of the reptiles that infest our houses—the lizards, toads, snakes, etc., "I don't see how you can stand them, the sight of such things is enough for me." Well, if I felt that way it seems to me I would try to accustom myself to the sight by keeping a lizard or a toad in a cage and gradually accustom myself to look at it, and come near to it, and to even handle it, in order to get rid of the fear it excites. I would try to conquer my feelings.

A little incident will show how such things may sometimes be turned to good account. The girls of the Boarding School were exceedingly afraid of lizards, and if one came near them there was a sudden panic. When I remonstrated with them they told me that if a lizard should lick a person he would be sure to have leprosy. In order to convince them that this is not so, I caught a lizard and handled it in their presence, and also showed them that it could not bite as it has no teeth. It was not a pleasant thing to handle, but I convinced some of them at least that they need not be afraid of them, and especially that they could not impart the leprosy.

We must give up our notions about many things that we consider coarse and disgusting if we are going to get into touch with the people, and live a life of usefulness among them.

Our next point is education. What kind of education? The best your circumstances will afford, but if that is a limited one never mind. Some of our most useful and successful workers have had no more than the common schools afford, yet they work along with those whose advantages were greater, and their work suffers nothing by comparison. It is the life that tells more than the amount of book knowledge we possess. I hope I will not be understood here as condemning higher education, but I do think too much reliance is put on the mere fact of a good education, and persons who might become very successful workers are thereby discouraged from making the attempt.

Good, sound, common sense is one of the best qualifications, but that is included under the first point—being led by the Holy Spirit, for "a good understanding have all they who do His commandments."

The marriage question is one on which considerable difference of opinion exists. You say that I cannot speak from experience on this subject. Well, I can from observation.

The Board has never sent out unmarried men to India. It seems to be the opinion that they cannot do much good there until they marry. I know unmarried men there who have done good work, and are highly respected by both the native and foreign populations. Of course they must be very careful and prudent, but I do not think it is a *necessity* that a man must marry before he enters the India mission field. Our neighbors, the Church of Scotland mission, will not allow their men to marry until they have been in the field two or three years, and have proved that they are likely to stand the climate and master the language.

Nor is it necessary for a man going to India to think he must either marry before he goes or else expect to remain single all his life, or at least until he returns home again. It is possible he may find a wife out there, but I suspect the Boards will not regard this statement with favor, for such a course might de-

crease the supply of zenana missionaries.

This brings forward the other side of the question, Can the women do more and better work married or unmarried? The prevailing opinion of the church seems to be in favor of the unmarried, and I think it is correct. The married ladies have their households and their children—yes, and their husbands too, to care for, and they cannot do the work outside of their homes that the others do. Not that they have not the ability, but their time is so occupied with the family cares they do not acquire the command of the language that is necessary to efficient work, nor have they the time or strength to attend to it. One who was a worker before her marriage once wrote to me lamenting that she could not see the women as before because she had her babe to care for. I have seen it work the same way time and again.

Do I think it wrong then for a zenana missionary to marry? No, if God calls her to that position she certainly does not do wrong to obey the call. I leave each one to decide that question for herself.

Ability to speak clearly and distinctly, and for a long time too, without exhaustion is a great help in the foreign work. Our audiences are not so orderly as in this country, and especially in the work amongst the women and the girls do we find ourselves taxed in this respect. They will talk, and talk loudly; and the babies, who are always present, are *never* taught to be quiet, and then we have to speak so often in the open air that it requires a trained voice to accomplish the work satisfactorily. To all who are thinking of this work I would say, train your voice so you can use it to good effect without becoming tired or speedily exhausted. A knowledge of music, especially vocal music, is a great help, for the missionary generally has to train the natives in this part of the worship. We often find too that when we cannot gain or hold their attention, we can *sing* them quiet, and then go on with our talk.

We still have to eat food and wear clothes after becoming missionaries, and the problems of preparing these articles have no little influence on our lives. Not that we do our own cooking or sewing, but woe be to the man or woman who knows nothing of these things, and is left to the mercy of native servants. So I advise a good knowledge of housekeeping. Learn how to prepare good, nourishing food, and how to take care of a house without worry or distraction. I have known ladies who found it exceedingly irksome and trying to look after this part of their work simply because they had "never done housework at home."

Gentlemen too find it very helpful to know how things should be done when they are left on the plains during the summer. I have known instances where the head of the house in the absence of his wife attended to the putting up of the fruit, made it into jam or jelly, and by knowing how it should be done, saved a good many rupees; for had it been left to the servant, it would have required considerably more sugar, and there would not have been nearly so much jam. One's health is better too if able to direct these domestic matters.

Ladies will find it a great help to be able to cut and fit their own clothes. It is always difficult and at times impossible to get clothes well made. The sewing can be done very neatly by the native tailor, but they fail in cutting and fitting. Many, many times has the Master been dishonored by a display of temper and impatience, and much precious time and valuable material wasted because of this

very thing.

A fair knowledge of book-keeping will help over many difficult places. It falls to the lot of many missionaries to have accounts to keep of the mission funds put into their hands, and it gives no little worry to those who have had no previous knowledge of such work, of whom I was one. Here again much time was lost which might have been saved for more direct mission work.

The books of the several treasurers of mission stations and institutions are examined and audited by committees appointed by the mission, and these committees are composed of both men and women; so all had better be prepared for such work.

Have I caused any one to feel discouraged and ready to draw back from the life of a missionary? I hope not. Notwithstanding all these difficulties and disagreeable things it is a work to be desired rather than shunned. It is a high calling truly, and no one is called to go at his own charges. God has pledged Himself to supply all that is needed. Listen to what He says in 2 Cor. 9:8—"God is able to make all grace abound towards you." Notice these words "*abound towards you;* "that ye always having all sufficiency in all things, may abound." Here again comes the word *abound*—"may *abound* to every good work." He has pledged Himself and He will keep His pledge with everyone who accepts it as He gives it. He who goes forth trusting all to God will never regret it.

I have seen some who have had to retire from the foreign field, but they did it with regret. For myself I can truly say, I hope to be permitted soon to return to India and to labor there until called into the presence of the Master.

Who is willing this day to consecrate himself unto the Lord for this work. I trust all of you are ready to go if the Master sends you. Wherever you may labor may you be led of the Spirit, and then you will never need to be ashamed

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PROGRESS MADE IN THE INDIA MISSION DURING THE YEAR 1895.

BY MISS C. E. WILSON.

OUR mission closes the year 1895 with thanksgiving and encouraging prospects for the future. We had been anxiously calling, praying and waiting for help, and now we rejoice in almost a miraculous answer to these prayers, and have been encouraged and strengthened by the addition of four new missionaries and their wives, and three single lady missionaries to our number. We are also glad of the return of Rev. and Mrs. Caldwell and Miss Corbett.

With regard to the work carried on by the mission during the year, we cannot report any special spirit of revival in the work, but there is the evidence of a gradual growth and strengthening that gives earnest of the kind of work that has been done. There has been an increase by profession during '95 of 564 members.

Rev. Dr. Martin writes: "The encouraging features may be noted in our field as follows: (1) Increased attendance on worship in those places where services are regularly held. (2) Increase in the contributions of the village Christians."

Rev. Cummings says: "There has been a more systematic effort this year to secure contributions, and it has resulted very favorably, though the year has been rather a hard one."

Three congregations have been organized in Sialkot district, and there were requests for two more, and several requests for pastoral settlements.

Our assistants are worthy of special mention as having done much good and efficient work during the past year. In Gurdaspur district the native brethren did well in carrying on their part of the work and in resisting the invasion of the Roman Catholics. Rev. Lytle says: "I wish to mention the zeal and energy of some of my helpers. The result of their work shows them to have been active, and the people have progressed in knowledge and zeal."

Rev. J. H. Martin wants it known that "our men have done good work. At the head of our staff is one who is a good leader, and the others take their enthusiasm from him. Another source of great encouragement is the location of two ladies in our district to take charge of the work among the women."

Rev. Anderson says: "We have much to encourage us in the way our Christians have withstood the temptations of the bribes offered by the Salvation Army. Three new villages have opened up this year for us near the seat of their invasion."

There are a great number of enquirers wanting baptism in several of the districts. Three churches have been erected during the year—one a fine station church at Jhelum and two village churches.

Both the boarding schools were brought under the rule of the government educational code, and some advance made in the line of studies. In numbers, schools among the heathen for both boys and girls are in a prosperous condition. In the zenana department there were 16 foreign lady workers, and 32 native workers engaged; also three foreign ladies in preparation. There are now nine missionary societies, and 1,221 girls attending schools.

There has been faithful, steady work done throughout the year with very few interruptions by sickness, so that of the work among the women we may say in general: we can see a progress from year to year, which, though slow is usually pretty steady, and we are trying to make it a healthful growth.

There has been one new hospital added this year, and much good work has been done both in Sialkot and Jhelum by the medical ladies and their assistants. For the progress made in this and every department of our work thank God and take courage.

HOW A TIRED WOMAN WAS RESTED.

IT was only nine o'clock in the morning, yet she was already tired. She had been up since six; had prepared breakfast, drawn water from the well, gone to the cellar four times; then she washed the dishes, set the bread, swept the dining-room and kitchen; now the sitting-room was to be put in order, cake to be made, some ironing to finish, lamps to be filled, a pie to be made for dinner, which must be ready at precisely twelve o'clock.

All these things weighed her down, body and soul. Like Martha, she was cumbered with much serving; like Martha, also, she felt that she was left to serve alone, while her more favored friends were allowed to indulge their tastes and inclinations, spending their summer days, not in a hot, narrow kitchen, but in various delightful resorts. But she, with the same tastes, the same in

clinations and inspirations, was condemned to unending drudgery, added to the hard work of making five dollars do the work of ten.

You see she was very weary; and the over-worked body so wrought upon the usually willing spirit, that for the time she forgot the Helping Hand, which, through all the years, had tenderly led her, even when the paths were thorny and the way rough, and she did not then remember the various "brooks by the way" from which she had been permitted to drink and be refreshed.

While her irons were heating she sat down for a moment to rest, taking up the Bible, which was open at the next Sabbath's lesson, "Jesus at the Feast" While studying the preceding one, "Jesus at Bethany," her sympathy had gone out toward Martha, heated, hurried, tired Martha. And here again she read, "and Martha served." Then came the mention of Mary; of her graceful, fragrant service; of the Master's approving recognition, and of the wonderful prophecy which must have so delighted her soul. And as she read, she seemed to see the sister when the feast was over—Mary, sweet, fair and spotless, the odor of the ointment clinging to her garments, and the blessed words of Jesus still ringing in her ears; Martha, with tired and anxious face, ruffled hair, hands full of soiled napkins and empty dishes, and perhaps not in a mood to sympathize fully with her sister as she repeated, for her benefit, what Christ had said.

These thoughts passed through the mind of the tired worker; then her eyes fell upon a text, which, though she must have read it a hundred times before, seemed to strike her as entirely new. "Now *Jesus loved Martha*, and her sister, and Lazarus"—loved them all; but Martha's name was mentioned, the only woman particularly honored in this way, yet Martha served; and though Jesus reproved her when she lost patience and was discouraged and complained of Mary's neglect, yet she was answered by a reproof so gentle that she was drawn nearer to the loving heart of Him who came not to be ministered unto, but to minister.

Then the mind strayed off to a thought of the almost positive rebellion felt that very day, because, instead of enjoying the privilege of attending the Presbyterial missionary meeting in a neighboring town, she must stay at home and serve. It would have been so much more delightful to sit at the feast, as did Mary of old, and listen to the story of the progress of the Master's kingdom. But glad, restful thought! tiresome tasks need not shut out from Christ's love. She could pray for the extension of His kingdom if she might not listen to the story, and catch the inspiration of actual contact with those who bore the tidings.

"Jesus loved Martha." The words were as a tonic to soul and body; and when the Bible was laid away and work resumed, the labor seemed lighter, and she has gone in the light of those blessed words many days.

Careful Martha's Message.

Of the two sisters at Bethany I have always preferred Mary, imagining her, after giving due attention to the requirement of her guests, sitting cool and quiet listening to the words of Jesus, our very ideal of the gracious hostess. Then Martha appears, heated and officious, more intent on exhibiting her own house-wifely skill than on entertaining her friends, and reproves her sister because she will not turn away from Jesus to perform some little unnecessary labor.

But on a certain washing day Martha taught me a lesson that I could have never learned from Mary. It was not

only washing day with an incompetent washerwoman, but it was also threshing day, and there were six hungry men to cook for beside our own two. I had the care of a nervous invalid, and was sick myself with the kind of faintness in which one cannot decide whether the soul is dropping out of the body, or the body is falling away from the soul.

Standing before a sink full of unwashed dishes I was pervaded with the idea of how far away the Lord was from me; never before had he appeared so high and holy and unapproachable. He was the Judge of all the earth, He was the King in His glory, He was the high and Holy One who inhabited eternity; no name brought Him near me.

"Master, carest Thou not that I serve alone?" suddenly rang in my ears, and Martha, with her face as heated as my own, seemed close to me.

"Oh, how well acquainted she must have felt with Him before she could have said that to Him!" I thought, with a throb of joy, "and as He is the same yesterday, today and forever, He is just as human today as He was eighteen hundred years ago, when He was so human that Martha dared tell Him of a household perplexity."

And then the Man, Christ Jesus, our Friend and Helper, came back to me, near and real.

THE PRESBYTERIAL JUNIOR SECRETARY.

Read at W. G. M. S., Erie, Pa.- by Mrs. Joseph Holmes.

I WISH to speak of the relation of the Presbyterial Junior secretary to the congregational societies. To me this relation means much. When the members of the executive committee of your presbyterial, guided by prayer and faith, view the presbytery for a suitable person to take charge of this very important work, and you are the one chosen, to you this should mean much, for the relation you sustain to each congregational society is closer than any other in the presbytery.

If you have entered upon your duties without much study as to what is required of you, if I am not mistaken, you will find something to impress this very forcibly upon your mind. For instance, should you be away from home and the pastor introduce you thus: "This is the one who has charge of all the children in our presbytery;" if this does not impress you as never before, for the good of God's cause and your Presbytery, you had better resign.

Remember how dear to the heart of our Saviour the little ones are that are intrusted to your care, and remember the sacred tie that binds you to each society. You are employed to look after this work; you will be depended upon, and looked to for help and guidance, and if there is no awakening to the importance of your position you will be to blame, and will have to give an account of your stewardship.

The relationship is so strong and the work among children so important you cannot afford to neglect it. There are many ties that bind you by the cords of love in this work. You will be kindly entertained in the different congregations. You will meet with little confidences. The pastor's wife or some other good woman may kindly and confidentially tell you of some friction you will meet with. For instance, the pastor or some other influential brother or sister, in the congregation is not much in favor of the work. The confidential talk will show you the relationship you not

only hold to them, but they in return to you, and for which you will ever have to keep in mind the third verse of the 141st psalm: "Set a watch, O Lord, before my mouth, keep the door of my lips." You are out on a message of love and peace, and the joy this will bring to you will be unspeakable, both in this life and that which is to come.

The work of starting the children out in their first missionary work is the fulfilling of Jesns' first object lesson, when he took up a little child and blessed it and said, "Suffer little children to come unto me and forbid them not." Now this is the great duty we owe to the congregational societies—that we faithfully see to it that the little ones are not forbidden to come, and also are encouraged to bring others with them.

The dear little ones! how they do like to work! Train up the little ones; they are the hope of our church. If we do not train them in mission-work they will not be neglected, for the agents of the rum-traffic are very anxious to get hold of the boys. Listen to what the saloon-keeper says: "We must train up the little boys, for our old customers will soon be gone. If we do not this, then where is our trade to come from?"

All cannot rest upon the Junior secretary. The congregational societies should remember they owe her a debt of gratitude, for it is a free-will offering, Oh! the excuses—they are many. Some mothers say it is too much for the children to be in school five days in the week; they need Saturday to rest. Do they rest? No. If the mothers would follow their little ones around they would find their mistake. They are being trained, but not for the Master's use. Five days for things of this world, but not one hour for soul training.

A second excuse: leaders not being found for week days, all must be thrown into the Sabbath day. Is this right? Can the child's mind receive all religious training in one day? Can you put a quart into a pint head? No; either the Sabbath-school or the Junior meetings must suffer. Yet another excuse is that we have only a few Juniors in our congregation. "What we need is more workers." Oh! what a mistake the people make. They never will have workers if they do not train them from childhood; yet they should not depend wholly on the Juniors of their own congregation.

Another aim of the Junior missionary society should be to bring in the lambs that are outside the church. Pastors or leaders who neglect the very important work of organizing Junior missionary societies are not deserving of their name or position. It is well said, "Save the children to save the world, for the boys and girls of today will be the men and women of tomorrow. If we want to strengthen and build up our beloved church we must bring in and train the children. Let no one endeavor to quiet the conscience by saying, "I bear no relation to this work." Let not Junior secretaries wait on the congregational societies, nor the congregational societies on the Junior secretary. Let each one be up and doing; for upon other disciples, as well as upon Peter, did Christ enjoin, "Feed my lambs."

How are we as Junior secretaries and congregational societies meeting this responsibility? In that great day of reckoning, when the Lord shall ask, "Where are the little ones I gave you to train for me?" will we be able to point to them as among that innumerable throng laden with rich golden sheaves to lay at the Master's feet; or will they be among the lost, crying out against us, "You cared not for my soul"?

MISSIONARY CORRESPONDENCE.

BACOS, RAMLE,
July 12, 1896.

EDITORS MAGAZINE:

You will see that I am in Ramle again, this delightful place during the hot summer days. Your representatives here in Egypt certainly appreciate this delightful little garden-spot, so near the sea, where we can rest and gain strength for our year's work, and then it is not only pleasant as a resting place, but the mingling together and the enjoyment in the society of each other is one of the greatest attractions, at least to those of us who are in out-of-the-way stations during the greater part of the year. This vacation six young ladies, Misses Kyle, Smith, Hogg, Buchanan, McMillan and myself are keeping house in one of the little cottages, and we are having jolly times. Our cook is a man by the name of Solomon, who has been a cook in some one of the mission families for twenty years or more; so it is to be hoped that with his name and experience he can muster up wisdom to guide our little craft over all the high waves in the domestic sea. Now I suppose you will begin to think eating our main object in life, when I put the cook at the helm in this figure of speech, but when the cholera microbe is abroad in the land, as it is these days in Egypt, the cook really has a responsible place, as our food must be prepared very carefully and all the water must be boiled. Speaking of boiled water brings to my mind the funny mistake which one of my native friends made. When he was telling me the precautions against cholera he said "You must *fry* the water." So, according to Egyptian-English, we fry all the drinking water. Fruit is one of the things we must be careful about eating, but the grapes and figs are so delicious now that it is a great deprivation not to eat them, and at our dinner table the other day we voted that in spite of the cholera we would indulge. If any of us take the cholera Miss Smith has promised to doctor us, for she has been having some experience along that line in Cairo.

Many of our schools have been closed on account of the cholera. However, as this is the vacation time, there is not much loss. Our schools in Mansourah closed the last of June for a month's vacation. The boys and girls were sorry for school to close. The schoolroom is a more pleasant place than the majority of homes. The Bible women are also taking a rest during July. Werda, one of our Bible workers who has been teaching for six years or more in Mansourah, was engaged to be married severeral weeks ago, and as soon as she was engaged, according to the custom of the country, she had to give up teaching. However we hope to have another teacher to take her place. The work among the women has been very encouraging this year, but yet the progress is slow, and for the simple reason that the workers are so few. In this land where women have so long been down-trodden and ignorant, it is not surprising that they do not develop into teachers able to make an impression upon minds influenced by the ignorance, superstitions and degradation of ages. The only thing left for us to do is to put a strong force of American young ladies in the field. I suppose you have all seen the appeal for three to be sent to us this year. The needs of the field call for two or three times that number, but considering the the needs in other departments of the church work, we have been modest in our request, but it is none the less earnest, and we are eagerly watching

the papers these days to see who is coming. We are beginning to grow a little faint-hearted, for we have not seen the increase of even *one* young lady yet for Egypt. We want at least *three*—we *need* three this year. In this great important field of Egypt there are only nine young ladies to carry on the work of Christ among millions of women. Is Egypt to be won for Christ? Are these degraded homes to be made a fit dwelling place for our Master? Are these millions of dark hearts to receive the light of the Son of Righteousness? The United Presbyterian church of America must answer these questions. A wonderful work has been done in Egypt, but we must keep apace with the times and with the rapid growth of civilization in this land; and if we do so, we must be up and doing. We *must* have more workers. We will be a laughing-stock in the eyes of the world if we fail in doing what is expected of us, but it is not that which urges us to cry for more help— it is the glory of our Lord and the desire to uplift degraded womanhood in Egypt.

Very sincerely,

MINNEHAHA FINNEY.

GUJRANWALA, INDIA,
July 21, 1896.

DEAR FRIENDS:

This is the month Sawan, and though it is the month of rain, little has as yet fallen here. It was hoped that there might be more rain than last year, but now there is fear that the rain-fall will again be scant, and so scarcity, if not famine, will follow. The market prices are very high on this account, and it is very hard for these always-poor people to get along these dry times. The prices fluctuate with the rain prospects. One good rain makes a decided fall in the price of grain.

In Gujranwala we have occasionally seen some of the missionaries from other stations, and that has helped the summer to pass pleasantly. Gujranwala is on the railway, so is accessible even in the hot weather; but the friends at Pasrur and Zafarwal, for instance, need to be well pleased with their own company, for they seldom see other white faces.

Dr. Platter was recently at Gujranwala, having been called to visit a Hindu priestess. She was kept so busy looking after sick people while here that we saw little of her; but her visits opened some new houses to Miss Logan. This priestess is highly respected by the Hindus. She has some devotees who mortify the flesh with a vengeance.

They eat only the plainest food, nothing that tastes good or would give a little relish being allowed. They never sleep on a bed, mostly on a floor, but if it is necessary to sleep on anything, their bed is a board. They travel great distances, but never sit in a *yekko* or in the train. Nothing that could be pleasant is allowed to them. One might contemplate such things, but pulling out the whole head of hair by the roots every six months, *which these women do*, is too much for me to think of without a shudder. If, as they think, voluntary suffering earns merit, how much ought they to have! I think I am more thankful every day for having been born in a Christian land.

There is a great interest manifested in Pasrur district, especially among the Mohammedans; consequently there is plenty of opposition and persecution, the converts who have come out from Mohammedanism getting the most of the persecution.

When in Pasrur recently, "lectures" on religions and religious matters were being given on the verandah of their new reading room, a Mohammedan *moulvie* being the moving party, the Christians

answering him. The Christians were acknowledged to have the best of it by the Hindus, who sided with them because the topics being discussed were not against their religion. The *moulvie* was shown to be a liar and that lessened the respect shown to him. I believe I am safe in remarking that it is rather warm to-day. Yours very sincerely,

NANNIE SPENCER.

CAIRO, EGYPT,
July 2, 1896.

A union meeting of the three missionary societies of Cairo was held, May 11th. After the devotional exercises, which were conducted by the President, Mrs. John Giffen, Mrs. Naama, of the Haret-es-Sakkaeen society, gave a Bible reading from "Let us not be weary in well doing." Reports were given from the Haret-es-Sakkaeen, Esbekieh and Koollaly societies, and also reports of the Bible work in the three districts, the number of women taking lessons in their own homes in Cairo, being seven hundred and fifty-six, taught by twenty-one teachers.

A paper was read by Miss Hafeeza, of the Esbekieh society, on "How to improve the condition of women in Egypt". This paper was printed in our own "Murshid," (The Witness) and copied into one of the daily papers of this city. A paper was also read by Miss Saba, on "Helping one another."

The officers elected for the ensuing year are: President, Miss Smith; vice president, Miss Brokhteah; recording secretary, Miss Saba; corresponding secretary, Mrs. Harvey. The three societies were well represented, and all seemed to feel that it was well spent time. We were sorry that we could not have a representation from the Assiout society, but it could not be, as no one seemed able to attend. It is, I believe, the largest society in the Presbytery and we hope they will be able to join us next year. MRS. HARVEY, Cor. Sec'y

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FOREIGN NEWS BUDGET.

BY MRS. MARY B. REID.

News items from Egypt have been somewhat scarce during the past month. Owing to the presence of cholera in the lower towns and cities, the missionaries in the upper stations remained at their posts much longer than usual, the great heat in the meanwhile becoming almost unendurable.

The dread disease having gone beyond the Assouan, the missionaries from the hot districts were hurrying down to the Mediterranean coast. So the sanitarium quarters at Ramle were more than full. The time for the mid-summer meetings was approaching, viz., meetings of Association, Presbytery and the Ladies' Presbyterial.

Though there has been much of danger and pestilence surrounding the missionary force in Egypt, we are pleased to report all have thus far been preserved in health and usual strength by the loving Father who knoweth His own and careth for them each one.

Miss Rose McCullough writes from Gujranwala under date of June 13th:

Our Bible School for the catechists and their families began May 19th. Rev. J. H. Martin and Rev. T. F. Cummings are teaching the men; Miss Logan and myself the women and Misses Spencer and Fulton the children. There are 66 men enrolled, 24 women and 17 children. The classes are held in the morning, and in the evening the majority gather together on the top of our house for prayer and conference, an address usually being given by the leader of the meeting.

May 28th and 29th we were blessed by the presence of Ihsan Ullah, a native missionary of the church of England. He formerly received a good

salary, dressed in English clothes and lived in the English style. He was led and directed by the Holy Spirit to give up all of his salary but twelve rupees per month, and now dresses in plain Punjabi dress, and lives in the simplest manner possible for a poor respectable native. He seemed to be full of the Holy Spirit his words came with power to the hearts of those who heard him; with such power that men of good standing were led to confess sins committed years ago where others had been wronged and offered to make restitution. When the Holy Spirit began His work, sin was seen in its true light as that abominable thing which God hates.

We were all benefited by the presence of Ihsan Ullah, or properly speaking the Spirit thrt was in him. If he contiuues as he has begun, he will be a great power for good in the native church of India.

We are expecting the Rev. Robert Morrison, of the Presbyterian church, to address us this evening and tomorrow. The present arrangement is for our Bible school to close on the 25th of this month.

Miss Josephine L. White gives news from Pasrur as follows:

What are we doing out here in Pasrur this summer? Well, various things along the line of mission work. Our mornings are spent in visiting in the houses of non-christians and in looking after the girls' schools. We are always ready to go to the call of the Christians who are in sickness or in trouble, for no matter how cold they may be in prosperity, if sickness or trouble comes the missionaries in the station are always the ones to whom they fly for help. Not a small part of our work this year has been helping new converts from the Mohammedan faith over the troublesome period which is sure to follow the throwing aside of the old life and the old false religion.

Our first attempt at protecting new converts was in the case of Umar Bakhsh, of Gila Sobha Singh, about which Miss Lawrence wrote when asked to write for the Budget two months ago. We had the man who forbade us leaving Umar Bakhsh's house before the district Judge in Sialkot twice. He, with the nine or ten men who accompanied him pleaded so hard for forgiveness, and made such fair promises for the future, that Miss Lawrence and I finally listened to their pleadings and settled the case out of court for a money consideration, as we felt it would never do to let them off without some punishment. After the settlement had been made and the case withdrawn the Gila Sabha Singh men stood about us until we drove away from the court house, telling us how pleased they were we had let the man off, and how very kind it was in us to do so, and assuring us the like should never happen again. Perhaps two weeks after this the policeman who made the way out for us on the occasion of our visit to Umar Bakhsh's house in Gila Sabha Singh, came here to Pasrur to say salaam and to ask for a Testament. It was indeed a pleasure to give him the book. Last Saturday Umar Bakhsh's wife, who afterwards left Gila and joined her husband here, was baptized. We hope now they will soon be able to go back to Gila, reopen their shop, and with the infant son recently come to them live there a happy Christian family.

Scarcely was the case of Umar Bakhsh settled when a boy here in Pasrur, of some 17 or 18 years, decided to become a Christian. When he made up his mind to do so he wanted to become one at once, and though there was no one here to baptize him, he began taking off his turban during religious services and identifying himself with the Christians. We tried to get the matter arranged quietly, but failed in our efforts. One of our girls' schools is close to his father's house and has been nearly broken up since. but this morning we had more girls in, and I hope the matter may soon quiet down. The boy, has not yet been baptized, but is now living with Christians, and we hope will be before long.

YOUNG PEOPLE'S DEPARTMENT.

Sending the Gospel.

[Each child should have hung around the neck a card bearing the first letter of her recitation, these letters not to be shown till the last stanza, given by all in concert.]

GIRL.

There are millions of children across the blue sea,
As poor and as needy as children can be.
What help can we give them to-day?

BOY.

Have we food we can furnish their bodies to feed?
Is not hunger the worst of all human need?
'Tis hard to be hungry, I say.

GIRL.

Each person may do what to him seems the best,
To my mind they need to be fittingly dressed.
I'd send them clothess in some form.

BOY.

Great need we all feel of food and of clothes,
But they can get those things at home, I s'pose.
I'd send them books in some form.

GIRL.

O, yes; 'twould be nice, but they connot read
Our books, so these would be wasted indeed;
We'd better remember their sick.

BOY.

Sick people do need kind words and good care,
And these, people say, are not known over there—
Let's send them some medicines, quick.

GIRL.

Perhaps we're too quick—we had better advise
With our teacher; she has read, and is really so wise
She will tell us the best thing to do.

BOY.

Exactly the thing! And we'll catch every word;
She knows what we've said, I'm sure she has heard.
Dear teacher, we want help from you!

TEACHER (turning from reading).

Let us think for a moment.—The body and mind
To provide for, I see you are all quite inclined.
Is there nothing important besides? Let us see—
The soul must be cared for—and you will agree
That the gift you should bear
To the children out there
Is a gift that reaches beyond present needs,
That what you can bring
To each poor, needy thing
Should be something for which the hungry soul pleads.

Can you not help them out of the darkness and sin
That has sunk them so low, and help them to win
Something better and higher, the thing that is best,
That they, too, may share the life of the blest?

CHILDREN (in concert, turning their cards).

O, the Gospel! The Gospel is what we will give,
That the men and the women and children may live.
We will tell it at home, we will tell it abroad,
We will help make the world acquainted with God;
We'll tell of its Saviour who lovingly came
To redeem every soul that believes on his name.
Thus the children way over across the dark sea
May be saved in his kingdom, with you and with me.

—Caroline H. Daniels, in The King's Messenger.

Conversion of Children.

Isaac Watt, the great poet, was converted to Christ at the age of nine years; Robert Hall at twelve; Jonathan Edwards at seven, and William Penn at nine.

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Why should our children run through a round of worldliness, vanity and irreligion, before they come to the Saviour? How much better that they should give God their whole, intelligent childhood.—*Rev. Wm. S. Plumer, D. D.*

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At the mouth of the Mississippi, when it pours its immense flood into the Gulf of Mexico, how impossible would it be to stay the flow of its waters, and to separate from each other the drops of the various streams that have poured into it on either side!— of the Red River, the Arkansas, the Ohio and the Missouri; or to sift grain by grain from the detrities, the particles of sand that have wasted from the Ozark, or the Alleghany, or the far Rocky Mountains. Yet how much more impossible would it be, when character is the river, and habits, formed one after another, are the side-streams, to throw a little dam of conversion across, and separate the bad from the good! Let the stream run pure from its source.—*Henry Ward Beecher.*

Were I to take my choice for helpers in the labors of the kingdom of Jesus Christ, I would rather have a church committed to me made up of converted children than to have one of a thousand members stiff, cold and formal. Blessed is the man who shall be the instrument of the conversion of a single child.—*Rev. John Todd, D. D.*

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I have during the past year received forty or fifty children into church membership. Among those I have had at any time to exclude from a church of 2,700 members, I have never had to exclude a single one who was received while yet a child. Teachers and superintendents should not merely believe in the *possibility* of early conversion, but in the *frequency* of it.—*Rev. C. H. Spurgeon, of London.*

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There could not be a worse or more baneful implication given to a child than that he is to reject God and all holy principles till he has come to mature age. What authority have you from the Scriptures to make your children feel that they are the most unprivileged of human beings, capable of sin, but incapable of repentance; old enough to resist all good but too young to receive any good whatever?—*Rev. Dr. Bushnell.*

OUR JUNIOR MISSIONARY SOCIETIES.

Lesson on the Life of Wm. Carey.

Blackboard Outline.

Carey the
- S — chool boy, inner, cholar, hoemaker, chool teacher, ent, the missionary
- H — ome
- O — bject in Life, bstacles

Carey's
- E — nergy, arnestness
- S — ecret of uccess

Scripture Reading, Eph 6:10-20. Golden Text Eph. 6:14, 15.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace."

ILLUSTRATIONS.

The objects which may be used to illustrate the lesson are a shoe, shoemaker's tools, a rope, some indigo and some flowers. The picture of a shoe and a copy of Carey's signboard, as found on the 20th page of Myer's Life of William Carey, make good black-board illustrations.

The outline can be used by young ladies' missionary societies. It will give an opportunity for a great many to take part, as extracts may be read bearing on

the different points in the outline by different members.

CAREY'S HOME.

Paulerspury, situated three miles from the market town of Towcester, England, was the scene of William Carey's birth.

He was born on the 17th day of August, 1761, at which time his father, who was a journeyman "tammy" weaver, lived in a very humble cottage. When William was about six years old his father removed to the schoolhouse, belonging to the Free School at the church end of the village, having obtained the two-fold office of schoolmaster and parish clerk, the duties of which the grandfather had previously performed.

William Carey's father died at the advanced age of eighty-one years, having won the respect and esteem of all his neighbors by his faithful service and his upright character.

THE SCHOOL BOY.

William, of course, was taught by his father, in company with the village lads. He soon began his eager pursuit for knowledge. He would lie awake at night going over his *sums*, which it is said his mother often heard him doing, when the rest of the family were asleep.

As a boy he was marked by resolute perseverance. It is related that, having fallen from a tree he had tried to climb, the first thing he did as soon as he had recovered from his bruises was to try again. The plodding disposition to which he owed so much had already begun to distinguish him.

His uncle, Peter Carey, who was a gardener, greatly encouraged his botanical tastes. This uncle little thought, when he taught the boy how to cultivate flowers and plant trees in his father's garden that his nephew would become one of the most eminent horticulturalists in Asia.

THE SHOEMAKER.

At the age of fourteen William began as a field laborer to earn his livelihood, but was obliged to turn to something else on account of his health. Most naturally his attention turned to the shoemaking trade, that being the special occupation in the locality. In his seventeenth year we find him at Hackleton, nine miles from home, an apprentice to Clarke Nichols. His master died before he had completed the term of his apprenticeship, but he soon obtained a situation as journeyman with Mr. T. Old, of the same village. In after years he wrote of his new master: "My master was a strict churchman, and what I thought a very moral man. It is true he sometimes drank rather too freely, and generally employed me in carrying goods on the Lord's day morning till near church time; but he was an inveterate enemy to lying, a vice to which I was awfully addicted. He also possessed the quality of commenting on a fault till I could scarcely endure his reflections." Here he admits a personal propensity to untruthfulness. He relates how he was cured of this habit. Referring to the custom of collecting Christmas boxes he says: "When I applied to an ironmonger, he gave me the choice of a shilling or a sixpence. I of course chose the shilling and putting it in my pocket, went away. When I got a few shillings my next care was to purchase some little articles for myself, but then, to my sorrow, I found that my shilling was a brass one. I paid for the things which I had bought by using a shilling of my master's. I now found that I had exceeded my stock by a few pence. I expected severe reproaches from my master, and therefore came to the resolution to declare strenuously that the bad money was his. I well remember the struggles of mind which I had on this occasion, and that I

made this deliberate sin a matter of prayer to God as I passed over the fields home. I then promised that if God would but get me clearly over this, or in other words help me through with the theft, I would certainly for the future leave off all evil practices; but the theft and consequent lying appeared to me so necessary that they could not be dispensed with. A gracious God did not get me safe through. My master sent the other apprentice to investigate the matter. The ironmonger acknowledged having given me the shilling and I was therefore exposed to shame, reproach and inward remorse, which increased and preyed upon my mind for a considerable time. I then sought the Lord, perhaps much more earnestly than ever, but with shame and fear, I was quite ashamed to go out, and never till I was assured that my conduct was not spread over the town did I attend a place of worship."

The apprentice referred to was the son of a Dissenter. William being the son and grandson of a parish clerk, had always looked upon Dissenters with contempt, and had, moreover, "a share of pride sufficient for a thousand times his knowledge," as he himself expressed it. In the village there was a small meeting-house, but he would not deign to enter it. The apprentice, the son of the Dissenter, becoming the subject of deep religious concern, showed much anxiety not alone for himself, but also on behalf of his fellow workman. He lent him good books and talked to him most earnestly. The result was that William Carey's mind underwent a great change, but the light by which he should see himself a great sinner and Christ an all-sufficient Saviour had not yet shone into his heart. He endeavored to quiet his conscience by a diligent observance of the forms of worship. He tried to establish a righteousness of his own. He resolved to go regularly to three churches in the day, and to a prayer-meeting at the meeting-house in the evening. He was at length brought to depend on a crucified Savior for pardon and salvation.

THE SCHOOL TEACHER.

Besides working at his trade, Carey opened an evening school. After Carey became a preacher, the congregation over which he was placed was so poor that they could only give him £10 or $50 per year. This sum was not sufficient to support his family, and he was given the position of school teacher; but this added very little to his income. He was conscious also that he was wanting in the requisite sternness to discipline the boys, and he would humorously observe, "When I kept the school, the boys kept me." The former schoolmaster returned, and he was compelled to resume his trade as a shoemaker, but not as his own master. Having accepted a call to another congregation, where his salary was still inadequate for the support of his family, he was compelled to resume school teaching,

CAREY'S OBJECT IN LIFE.

To put Carey's object in life into words we must use his own, which he used in the sermon which produced such an effect that the First Baptist Foreign Missionary society was formed. The words are, "Expect great things from God Attempt great things for God."

THE SENT OR THE MISSIONARY.

At one of the business meetings of the society, attention was directed to a Mr. Thomas, who had been to India in the East India Company's service, as surgeon on board the Oxford, and who had engaged in evangelistic labors during residence there. After communicating with Mr. Thomas it was decided to send him and a companion, if a suitable one could be obtained, to India. Andrew

Fuller being greatly impressed by Mr. Thomas' account of the religious condition of the heathen, remarked that "there was a gold mine in India, but it seemed almost as deep as the centre of the earth." When he asked, "Who will venture to explore it?" "I will venture to go down," was Carey's prompt reply, "but remember that you," addressing Fuller, Sutcliff and Ryland, "must hold the ropes." This they afterwards agreed to do.

There is enough in the outline for two or more lessons. Leaders are referred to "Myers' William Carey" for the remainder of the story of Wm. Carey's life, from which the part contained in this lesson was taken.

Practical lessons drawn from Wm. Carey's early life, and brought out in our golden text. Wm. Carey was untruthful, but when he *girt* himself with *truth* and *believed God's promises* he *spoke the truth* to his neighbors. He tried to establish a *righteousness of his own*, but he had no peace until he put on the *breastplate* of *Christ's righteousness*. He prepared people for walking by making shoes. He prepared *himself* for the work of spreading the gospel of peace by *learning* all he could.

Another practical lesson is that if we cannot go down into the mine of heathenism for the gold, we ought to be rope-holders.

Dear children, this lesson will not have been prepared in vain—if it is the means of anyone making his life a living illustration of our golden text.

JENNIE MUSGRAVE.

The Children's Gifts.

(As spoken by a girl of twelve and four smaller boys.)

BESSIE.

There's a call from afar and from native land;
A call for *our Gospel*, so saving, so grand;
What can *you* give for the great demand?

BOYS.

We have not gold nor silver to give;
We will give our *pennies:* our prayers we'll give.

DAVID.

I will give my *feet*, they shall go and go,
Till the heathen's story the world shall know.

TOMMY.

I will give my *hands* till their work shall turn
To the gold I have not—but can earn.

FRED.

I will give my *eyes* the story to read
Of the heathen's sorrow, the heathen's need.

FRANK.

I will give my *tongue*, that story to tell,
Till Christian hearts shall with pity swell.

BESSIE.

You have much to give, and by and by
You may hear a call from the Voice on high,
"To bear my Gospel o'er land and sea,
Into all the world—go ye! go ye!"

BOYS.

Though of silver and gold we have none at all,
We will give *ourselves*, if we hear the call.

A touching story comes to us from one of the centers of relief in Turkey, of a poor woman, nearly naked, who would not accept an old garment offered her lest she would be assaulted and the garment snatched away from her. So she took a very ragged piece of clothing, so worn and tattered that she could excite no one's cupidity.

"The devil's picket lines are close to Christ's camp, to catch all the stragglers; and a religious experience that does not widen and deepen must be going dry".

LETTERS FROM ALABAMA.

MILLER'S FERRY, ALA., July 16, 1896.

DEAR SIR:

The Bible school was so helpful to us all, an elysium to the thirsty and weary workers of the Black Belt, some of whom had heard no preaching for nearly a year, save that of the native ministry. Many of us are better able to sympathize with Peter's feelings on the Mount of Trans-

figuration, for having had two weeks of special study about *Him*.

We are preparing to open school on the first Monday in August this year, in order to close early in the spring. This will suit the planters better, but it is pretty warm for school work. For awhile we shall have to use backless benches made of slabs, with peg-like legs, but Dr. Witherspoon is trying to get desks from some school that may be refurnishing, so we hope to be more comfortably seated soon. It will take time to get our work in good shape, since every help was burned. Our remoteness from the city or railroad adds to our inconvenience in procuring facilities for work.

Yet this isolation is a cause for thanksgiving, because our people are spared many of the temptations common to city life. There are no excursions on the Sabbath, no base-ball games on this day, and no parading at any time of the lodge devotees. Some of our people here do not know what secret societies are, and those who do have a poor opinion of them. An old lady said to me recently, in speaking of a stranger in the community, "I heerd he's a mason and I ain't got no use for dem; dey's sold dersef to de debil." The mission is the center of attraction to a very large number.

As this is a prohibition county, an intoxicated person is a rarity. Tobacco is used by most of the old people, but so great is their respect for the teachers that we seldom see a pipe or cigar. Its use in any form about the school grounds calls forth censure from old and young. If any of the young Christians of our church indulge in this habit I do not know it.

We are using our building now for Sabbath services, and can again have our Wednesday evening prayer-meeting and literary society. This hour of prayer is made especially sweet because of the long while when it was impossible to enjoy this privilege.

We can see here and there where the seed has fallen in good ground and is springing up, awakening bright hopes for the future of our race in this dark land. It is ours now to sow, others will reap, and all those who give, whether of means or labor, and those who reap, will some day rejoice together, when our Father is "glorified," because of the "much fruit."

We will be proud to have the work in the Black Belt set more fully before the church. I believe if it only knew, the mission's power for doing good would be multiplied where now it is hampered.

Mr. Johnson has not yet been sufficiently improved in health to return home. We pray he may be with us soon.

Yours sincerely,
TILLIE E. JOHNSON.

CAMDEN MISSION STATION,
CAMDEN, ALA., Aug. 14.

We, the Ladies' Missionary Society of Camden, Ala., wish you to know of our existence.

First, it will be necessary to tell you that the United Presbyterian church established a mission school for colored people here, in November, 1895. When our teacher, Mr. H. M. Green, arrived he found us in a state of mental and moral stagnation. There was nothing to call us to higher ideas of life. We had nothing to employ our minds when not at our daily tasks, and many bore proof of the adage, "An idle brain is the devil's workshop," but with the school came light and life.

We now have three large, active societies. The Earnest Workers' Literary Society, consisting of all the students in school above second grade; the Y. P. S. C. E., with 210 members, and the L. M.

S., with forty members, composed almost entirely of the larger girls of the school; but we hope by next term to make our influence so great that every colored woman in the place will be glad to join us. Up to the present we have had no industrial department connected with our school, but hope that some time soon our good friends who have given us our school will also give us an industrial department, where we girls may help to solve the problem of the age by the use of the needle. "Moral purity and home development" is our motto.

We beg the prayers of every Christian in the societies of the North, and hope to be counted as one of you, though separated by many miles and rivers.

Respectfully Yours,

VIOLA HILL, Cor. Sec'y

EDITORIAL.

The Omaha Convention.

The journey, yes it was a delightful one—the freshness and abundance of foliage and shade remarkable for midsummer. Abundant rains had made the verdure "tender green" and delayed even the approach of autumn. Orchards with ripened fruit; line upon line of waving corn now almost matured, with yellow tassels nodding and smiling a welcome; clustering villages, comfortable farm houses, meadows and bits of woodland passed in panoramic procession.

A company of travelers soon becomes a little republic. Formality cannot stand long against touching chairs or jostling in companion-like way, and that common "tiredness" which makes all akin. Here surely is one situation in which questions of pedigree are not raised and old families do not count. It does not take long before this new republic, at any rate, becomes a unit in sentiment and sympathy, for their objective point and the work before them is the same. Most of us are going to Omaha to attend the eighth annual convention of the Young People's Christian Union.

Omaha is reached and the convention called to order. Much there is to see, hear and enjoy, yet the strain of looking listening and trying to absorb so much, with so little time to sift and arrange for the benefit of those not here, makes the task no easy one.

This city, "the gateway of the Great West," has 103 churches—ten Roman Catholic, eighty-two Protestant, and eleven miscellaneous. Of hospitals, asylums and homes there are sixteen. Our United Presbyterian church has three churches.

The auspicious opening and progress of the meeting is largely due to the genuine cordiality with which the Omaha people have met this great gathering. An atmosphere of Christian kindness and courtesy is recognized everywhere. Arrangements for business and comfort are ample and of easy access, and we wish that in giving their homes, their possessions and themselves, they may realize that there is that which "scattereth and yet increaseth," and that they may be enriched in all good things for their generosity to the Young People's Christian Union of 1896. A more detailed account of the meeting will be given next month.

NOTES.

The Chicago United Presbyterians are wide awake, thoughtful and kind.

The reception given delegates Tuesday evening was most enjoyable.

The check room is a great accom-

modation to all.

The singing is a strong feature of the meeting. It seems as if everybody sings and with an earnestness that causes the building to resound.

The prayers of the "stay-at-homes" are being answered. In numbers and spirit the Institute is more than we had hoped. Creighton Hall overflowed the first meeting.

Prof. W. W. White's address made us feel the great necessity of a closer walk with God.

With reference to special work for the Union in erecting church buildings, the committee appointed took the following action: "That special work be not undertaken at the present time."

The new officers were received with hearty applause; the old released with the thanks, though not expressed in words, of the entire Institute.

The newly elected officers are: president, John G. Quay; secretary, Mrs. Mary Porter Kyle, Southfield, Mich.; treasurer, W. J. Stewart, Parnassus, Pa.; press committee, Rev. Edgar McDill.—*Miss Dora Martin, Bloomfield, O.*

My impression of the 8th annual convention of O. Y. P. C. U. is that it is one of the largest assemblies I ever attended. Surely God is in our midst, and that to bless. The large auditorium is filled to overflow every session. The addresses are all excellent. Dr. W. J. Reid's and Dr. W. W. White's and the conference conducted by J. P. Tracy, deserve special mention. Our prayer is for more devotion to Christ, and his cause—that America and the world may be won for him. God bless O. Y. P.C. U.—*Hollis E. Marshall, Buffalo, N. Y.*

Mrs. James Paul, Jamestown, Xenia Presbyterial Literature secretary, has kindly sent us the new catalogue, and a number of new leaflets added to its well-selected list. Among them we note, Wabidan, the story of an Indian convert, by our own missionary, Mrs. Alter; Armenian Women; The Liquor Traffic and Foreign Missions; Intemperance in South Africa; Questions on Temperance.

Instruction and entertainment for the Juniors is provided in, What Boys can Do; Polly's Potato Money; Little Lights; How Some Little Dollies Came to go as Missionaries.

Junior superintendents will find timely and experienced help in, How to Organize a Junior Missionary Society, by the General Secretary, Mrs. N. Wylie Stevenson.

The titles of several leaflets of older date suggest helpful material for our remaining missionary society studies. We call attention to, Motive Power in Home Missions; The Relation of Home Missions to the World's Evangelization; The Indian Problem; Our Duty to the Negroes. But space forbids further mention.

To be intelligent upon missionary subjects requires missionary literature. The leaflets provided by the Literature committee cover a large variety of missionary subjects, and are offered at a very small cost. They are kept on sale by all Presbyterial literature secretaries, and our ladies will find it to their advantage to avail themselves of these helps.

The Xenia Bible Training School for Christian Workers opened last year in connection with Xenia Theological Seminary, fully justified expectations, and successfully inaugurated this much-needed department in Christian work. Whatever of question may have existed in the beginning, a year's successful and satisfactory experience has justified its beneficent purpose, and demonstrated the need of such training for Christian

workers. The Faculty—in the light of a year's experience—heartily commend the "Training Annex" and unite in a cordial invitation to both men and women desiring to devote themselves to mission work, to take advantage of the opportunity offered.

The Women's General Missionary Society, in convention at Erie, highly appreciated the success of this new branch of Christian work, and made appropriation to sustain it.

The session will begin the first Wednesday in September; tuition gratuitous. Boarding may be secured at very low rates. For further information, address Mrs. R. S. Finley, Secretary Training School Committee, 231 East Main street, Xenia, Ohio. L. C. F.

Miss Cynthia E. Wilson and her sister, Miss Rosa, write that they have much reason to be thankful to the church at home and in India for the "abundant consolation" extended to them. They do appreciate it all, and especially the many warm prayers offered for them. The trial seemed unbearable at first, but the Lord has graciously sustained them, and is helping them to look away from their own sorrow to their parents' happiness with the Saviour they loved and served.

Rev. J. R. Alexander, D. D., of Assiout, Egypt, who with his wife has been making a brief sojourn in this country, expects to sail on his return voyage about the 12th of September.

The preservation of the judicial and financial integrity of the United States government, the God-given heritage to our forefathers, is and should be dear to every lover of his country, and to every one who believes in the perpetuity of the American Republic with its great balance wheel of Christianity.

Mrs. A. B. Dickie, of Harrisville, Pa., writes that the new mite boxes of 1896 are in every family in Bethel congregation, Butler presbytery, and some in families that are not members.

SPIN CHEERFULLY.

Spin cheerfully,
Not tearfully,
Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

The shuttles of His purpose move
To carry out His own design.
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when with silent tread
You view each somber fold;
For lo! within each darker thread
There twines a thread of gold.

—*Selected.*

It seems that by some oversight, the reports of the Women's General Missionary Society held in Erie, Pa., make no mention of donations received from societies and individuals by the Simnasho, Indian mission.

We cheerfully publish the following list furnished by Rev. J. A. Speer:

$7.00 cash from the King's Sons, Bellevue, Pa.
$45.00 cash W. M. S. 1st Allegheny, Pa.
$5.00 " " 1st Portland, Ore.
$5.00 " " Salem, N. Y.
Barrel " 1st Allegheny, Pa.
Dry goods ($5.00) W. M. S. 1st church mission, Allegheny, Pa.
Bundle of Yarn, W. M. S., Allentown, Pa.
" " " Pitzer, Ia.

Mrs. Jos. Alter, whose leaflet, "Wabidan," took the prize offered by the Women's Board, writes to Miss Bessie S. Lambie, of Pittsburgh, who conducted the correspondence, as follows:

"I scarcely felt entitled to the prize money, so I counted the ten shining half dollars into dear old Wabidan's hand. She could not understand it, and asked, 'How long shall I keep it?' and when we explained that it was all her own, a look came into her face that I shall always treasure among my memory pictures. It was perhaps more than she had ever owned before at one time."

Studies for Missionary Societies for 1896.

OCTOBER.—Advance in our Home Work in the past year.

NOVEMBER.—Work Among the Freedmen and Indians.

DECEMBER.—A Century of Missionary Effort.

Programme for October.

Subject.—Advance in our Home mission work in the past year.

Opening devotions, consisting of praise, prayer and the following scripture selections with appropriate remarks by the leader: Gen., 4:9, Philippians 2:4, Romans, 15:1-2, Gal., 6:6-9.

1. Work of the Home mission Board; past financial embarrassment; hopeful lookout. 10 minutes.

2. FIFTY THOUSAND DOLLARS! The General Assembly's appropriation for Home Missions; (a) claim of Home Missions upon Christian liberality; (b) love of the home-land, love of the home-church, love of SOULS—a thre.fold cord binding United Presbyterians to honor the draft. 15 minutes.

3. Branches of Home Mission work in care of Women's Board. 10 minutes.

Roll Call. Business.

"Now comes the solid work for the present year. What answer shall be given to the missions? On what basis shall the work be planned to carry out the will of the General Assembly? . . . . Shall the Board assume that the whole amount asked by the General Assembly will be given? That amount is FIFTY THOUSAND DOLLARS. It is not beyond the ability of the church; not beyond the needs of the missions. Can the congregations be depended upon to give it?"—DR. A. G. WALLACE, Cor. Sec., Home Mission Board, in *United Presbyterian*.

"The work of Home Missions demands and should receive, for its own sake, the support of every lover of his country and his Lord. Of all the objects which appeal to Christian hearts, there is surely none more important or more imperative than that of carrying the gospel to the destitute and neglected of our own land. Upon the prosecution of Home Missions the future welfare of our country very largely depends. The character of the coming American citizen, the growth and efficiency of our denomination, and the extension of the cause of Christ are all involved in this great enterprise. Duty and interest unite in impelling us to do our utmost to win our whole land to Christ. . . . . What we now call the Great West will soon dominate the United States. . . . . The future of our land and the world is therefore dependent in no small degree upon the moral and religious condition of the very section in which, Home Missions finds its most important and most promising field for work.

"To enlarge our missionary forces abroad we must develop our resources at home. The truth is the extension of Foreign mission work is due in no small degree to the results of Home mission operations. . . . Every new church formed or aided by the Home Board becomes a rill which swells the river of missionary benevolence. The more such fountains we have the deeper and fuller will be the main stream."—(*Selections from Leaflet "Relation of Home Mission Work to the World's Evangelization."*)

References.—"Minutes of the General Assembly." "Minutes of Women's General Missionary Society," "Annual Report Home Mission Board."

MRS. R. S. FINLEY.

Allegheny Seminary Training School.

The doors of the Allegheny Seminary have heretofore been open to all who have wished to pursue theological study. But in pursuance of the request of the Woman's General Missionary Society, and of notice previously given, we now announce that a school for the accomodation of those who desire to prepare themselves for Christian work at home or abroad will be opened October 20. It will continue until the close of the session on the third Wednesday of May. It is designed to give opportunity for careful training, for work in the Gospel, to both men and women.

The departments of the Seminary accessible to all such are as follows:

1. Old Testament in the English Bible. The Hebrew system of feasts and sacrafices, Job, Proverbs, Song of Songs, Ecclesiastes, Lamentations. Special attention will be given to the study of the Psalms.

2. New Testament in English. Matthew, Luke, John, and all the epistles. Instructions will be given on General Introduction to the New Testament; and the Gospels, the Pauline Epistles, and the Catholic Epistles will be studied by means of suitable text-books.

3. Systematic Theology. The attention of the classes will be directed especially, by means of text-book and lectures, to the following subjects and their related topics, viz: Christian Theology—its several branches, and their relation to other departments of knowledge; the Origin of the Idea of God, and proof of his Existence; the Sources of Theology; the Inspiration of the Bible; the Scriptures as the Rule of Faith and Judge of Controversies; a Comparison of Systems; Creeds and Confessions; the Divine Attributes; the Doctrine of the Trinity in Detail; the Decrees of God; Predestination; Natural Theology and Inspired

Psalmody.

4 Church History. Two classes will be formed; one with the Christian Era and extend over the first six centuries: the other will study the Medieval Period, or from the close of the sixth century to the Reformation.

5. Experimental Religion and Methods of Christian Work. Weekly instruction upon these important subjects will be given during the year.

6. In addition to the foregoing the regular classes in Church Government, Pastoral Theology and Homiletics will be open to students in the Annex.

7. Special lectures will be delivered during the year as follows: "The Biblical Conception of Worship," by the Rev. David Anderson, Buffalo, N. Y.; "Moderation in the Scottish Church," the Rev. J. C. Boyd, D. D., Mt. Lebanon, Pa. "The Tractarian Movement," President Jesse Johnson, New Concord, O.; "The History and Use of Catechisms," the Rev, J. W. Martin, Millersburg, O.; "The Limits of the Life of Faith," the Rev. D. F. MacGill, D. D., Allegheny, Pa.; "Calvinism in New England," the Rev. H. W. Temple, Washington, Pa.

The corresponding secretaries of the Missionary Boards will deliver addresses during the year on subjects pertaining to the Mission Work of the Church.

Addresses from returned Missionaries will be as frequently secured as possible.

Women's work will be presented by Mrs. J. J. Porter, Mrs. H. C. Campbell and others.

PITTSBURG, PA.
July 20th, 1866.

Will Mrs. L. MacC, of Spokane, Washington, who kindly sent to our treasurer ten dollars, "in memory of my dear little boy whom we left sweetly sleeping in Uniondale Cemetery," accept the hearty thanks of the Board of Managers of the Memorial Hospital.

JEAN S. SANDS,
By order of Board. Secretary.

REPORTS, ETC.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock 234 East 9th street, Erie, Pa.

ANSWERS BY THE JUNIOR SECRETARY.

Ques.—Will the Junior secretary tell us what more we are expected to do in congregations where they refuse to organize?

Ans.—Just pester them until they do. If you are refused an organization at one time, go back in six months or a year after and ask again. Explain the work fully. Be ready to remove difficulties and answer all objections. Be enthusiastic and impart this enthusiasm to others, and ten times to one you will succeed.

Ques.—How can we get the parents and older people interested in the Junior society?

Ans.—Keep them well informed as to the work of the society by sending home monthly or quarterly reports as to attendance. lessons studied, special work undertaken, money contributed, etc. Make much of your quarterly meetings and have the older people understand that these meetings are as much for them as the children. Send monthly or quarterly reports to the Women's Missionary Society, and sprcially ask that your work be remembered in their prayers. Interest those who have no children to attend the society by securing them as honorary members; and those whose children are too young to attend the meetings, interest them by placing the names of their little ones on the "Cradle Roll." The secretary of Lake Presbytery interested many of the parents and older people by sending out the pledge card and circular letter, which are prepared for this purpose.

Ques.—What books are recommended for a Junior missionary library?

Ans.—Every Junior worker in the church should read Dr. Gordon's "India" and Dr. Stewart's "Life and Work in India." These can be obtained by addressing U. P. Board of Publication, 55 Ninth street, Pittsburg Pa.

Fleming Revell Co., publish missionary biographies as low as 25 cents each. A catalogue of one hundred books on missions can be obtained from the Baptist Publication Society, Chestnut St.; Philadelphia; and a descriptive catalogue of books on missions and mission lands, suitable for Junior workers, by sending a stamp to the Presbyterian Board of Publication, Chestnut St., Philadelphia. The "Missionary Review of the World," and our own Women's Missionary Magazine are valuable.

Ques.—How is the Presbyterial Junior secretary to be furnished with money to carry on her work?

Ans.—Just the same as any other officer in the Presbyterial—from the contingent fund. Her Presbyterial should see to it that she be allowed a certain amount for stationery, stamps and literature, and traveling expenses she may incur in going from one place to another to organize societies. *No Junior secretary should be asked to bear her own expenses*, and until these are provided for the work in your Presbyterial will be greatly crippled.

Qu s.—Would you advise me to send constitutions and literature into congregations where there are no Junior organizations?

Ans.—Yes, by all means; write at once to the members of the W. M. S. asking that a Junior missionary society be formed. Perhaps all they need is a little urging and to understand the work, Send a copy of the constitution and "How to organize a Junior missionary society," "Twenty reasons why children should be interested in missions," "Best ideas for mission bands," "If they only knew," and any other leaflets that will stimulate its organization.

Ques.—Is the Kings Daughter's division a denominational division?

Ans.—There is an organization called the Kings' Daughters which, I believe, is undenominational, but the many societies of young girls in our church that have adopted this name have done so only to distinguish them from other divisions of the Junior missionary society, and not that they are in anyway connected with the general society of Kings' Daughters. MRS. N. WYLIE STEVENSON.

Ques.—How will we get young ladies to attend meetings of the missionary society?

Ans.—The interest must be aroused first of all. In order to do this, arrange for regular missionary instruction. One young ladies society is called the Missionary Culture Club, conducted on very much the same plan as the C. L. S. C. Another Girls' Band unite instruction with work and call themselves "the Girl's Sewing and Reading Circle." Their meetings last for two hours, and each one takes her turn reading for twenty minutes, while the others sew. They read instructive missionary books. The girls should be able to follow with intelligent interest the work of our missionaries. In this way their knowledge of the work will grow.

The girls should never forget their meetings in their daily prayers. One society, perhaps others havea half hour set apart Sabbath afternoon, when they unite, in their private devotions, in prayer for their own societies, the Women's Board with its different secretaries, and the work of the women of our church and their missionaries. And last of all talk about the meetings. Talk until the members can not forget them, if they try.

MISS JOSEPHINE MARTIN.

Ques.—Is it advisable to have both a Junior Union and a Junior missionary society in the same congregation?

Ans.—Yes, we would advise both a Junior Union and Junior Missionary society in congregations where both societies can work harmoniously.

Ques.—Do you think it necessary to have a Junior secretary in our Presbyterial when there are at present only three societies to report?

Ans.—It is certainly very necessary for such a Presbyterial to have a Junior secretary.

MRS. M. J. STEVENSON.

Treasurer's Report.

Receipts for the month of April including 16th, 1896.

Foreign.—Sugarcreek, 24.95; 3rd Xenia, 10; Clifton, Y. L. M. S. 3; Cedarville, Juniors, 2; Columbus Neil Ave., 6.48; McKeesport. Aftermath, 5; Braddock, Y. L. 10; Buena Vista, Willing Workers, 5; Mt. Pleasant Band, 10; Buena Vista, 8; Turtle Creek, 5; Parnassus, 10; Greensburg, Junior M. S. 10; Elizabeth, 6; Bether, (Westm'd,) 9; West Newton, 48.66; Logan's Ferry, 18; Laurel Hill, 7.50; Scottdale, 3; McKeesport Band, 1; Leechburgh, 6; Morea, 1.50; Rock Prairie, Junior Soc., Wis. 5; Clarion, 4.61; Aspinwal, 5; 7th Allegheny, 10; Etna, 15; Emsworth, 12; Bellevue, 14.87; Robinson Run, 10; 6th Pittsburgh, Y. W. M. S. 50; Ingram, Junior M. S. 11; Verona, Junior M. S. 3.14; 9th Pittsburgh Y. W. 4; Big Spring Pres., 104; Hopewell, 5; Cochranton, 10; Erie, Y. L. 5; Utica, Pa., Junior M. S. 4 Uniontown, Ohio, 10; 1st Ohio Pres., 48; Wildomar, 8.75; Elsmere, 6.50; 1st Los Angeles, Junior M. S., 6; Mrs. Lucy Young, 12.50; Knoxville, Iowa, 10.90 Albia, 5; Salinas, 12.50; Castroville, 3; Easton, 6.45 Northwood, 10; Sugar Run, 16.24; Silvercreek, 4; Findlay, 5; Sugar Run, Junior M. S. 5; Unionville Center, 5; Leipsic, 4; Belle Center, 10; Bellefontaine, 20; Piqua, 5; Belle Center, M. Band, 2; Jacksonville, 5; Shelocta, 8 40; 1st Washington Junior M. S. 3.75; Richmond Willing Workers, Kan. 5; Somanauk, 50; Camp Creek, 5; Galt, Ont., 30; College Springs, Junior, 13.50; York, 5; Tarkio, 1; Tarkio, Y. W., 10: Red Oak, Junior M. S. 3; Coin, Junior M. S. 2; Aledo, 13; Aledo Juniors, 1; Rock Island, 12; Davenport, Y. L. 7; Viola, 6.45; North Henderson, 5; Homestead, 5; Millersburg, 3; Harmony, 10; Centerville, 20; Freeport, Y. L. 5; White Oak Springs, 14; Southfield, 15; Commerce, 5; Mt. Pleasant, Frankfort Pres., 10; 2nd Monmouth, 12; 2nd Monmouth, Junior Union, 6; Milton, Stamford Pres., 5; Shiloh, 9.80; Madison, 5; Spring Hill, 11; Caledonia, 2; Rushville, 5; Bloomfield, O., 9; Grant's Hill, 10; 1st Cleveland, 32.28; New Lisbon, 5; Piper City, 16; Paxton, 5; Beaver 10; Beaver, Y. P. M. S. 8; 2nd New Castle, 10; New Brighton, 5; Portersville, 7.75; 1st New Castle, Y. L. 10; Quimby, 4; Brookville Pres., 28; Anthony, 2; Wheeling, 44; Belmont, 8; Martin's Ferry, 7; New Athens, 20; New Athens, Y. L. 30; Roney's Point, 5; High Ridge, 9; Harrisville, 10; West Alexander, 37; West Alexander, M. Band, 5; Caledonia, 15; Mumford, 22; Franklinville, 14; York, 22; Beulah, 7; Beulah, Y. W. 3; Omaha Pres., 28.45; Houstonville, 5; Cross Roads, 56.15; Claysville, 14; 2nd Kansas City, 10; Amoret, 3.

Foreign Specials.—1st Xenia Juniors. for Miss Kyle, Egypt, 4; 2nd Xenia Juniors, Sialkot, India, 5; 2nd Allegheny Willing Workers, for Bible reader, India, 40, and on salary of Rev. Carson, Egypt, 10; 6th Pittsburgh, Y. W. M. S, for Journal for Miss Buchanan, Egypt, 1.35; A mother in memory of her children Edwin and Leila Gilcrest for Gilcrest school house fund, India, 25; a member of Saltsburg, Pa., W. M. S. pupil Sialkot, 13; Conemaugh Presbyterial, special for Miss Corbett, 100; 2nd Washington, Ia., Golden Rule Circle for pupil Sialkot, 25; Ainsworth, Y. L. pupil Sialkot, 25; Olathe M. Band for same, 10.60; Mrs. W. T. Harden's S. S. class, Martin, Mich., for pupil, Sialkot, 25; Marissa Christian Union, pupil day school, Monsoura, Egypt, 15; Mechanicstown, Bible reader, India, 30.50; 1st Youngstown, Junior C. E. for Miss Corbett, 10; Piper City, pupil Sialkot, 15.66; Brookville Pres., for native woman helper, India, 18; Caledonia Pearl Gatherers, for pupil, Cairo, 50; 1st Omaha M. Band, care of Miss M. J. Campbell for pupil, 5; Claysville, King's Daughters, pupil, Sialkot, 25; Chartiers Y. L. for Bible reader, Zaffarwal India, 20.

Foreign Salariers.—Miss F. C. Martin, O. Y. P. C. U. of Conemaugh Pres., 87; Dr. S. E. Johnson, Westmoreland Pres., 253.21; Miss Spencer, Bloomington Soc, Princeton Pres., 45; Butler Pres., 107; Miss Ella Gordon, Cedar Rapids Pres., 42.50; Miss Hogg, 2nd Allegheny, Y. P. M. S., 75; Miss Buchanan, Monongahela Pres., 15; Miss Thompson, 1st Ohio Pres., 62.50; Miss C. E. Wilson, Des Moines Pres., 72; Keokuk Pres., 46.40; Miss Young, College Springs, 131.25; Miss McMillan, Little York Soc., 25; Miss M. R. Martin, Mansfield, Pres., 40; Miss Campbell, Monmouth Pres., 40; Miss Logan, Indiana Pres., 96.55; Miss Lawrence, Colorado Pres., 15; Arkansas Valley Pres., 62.75; Miss White, Beaver Valley Pres., 250; Miss Corbett, Brookville Pres., 20; Miss McCahon, Chartiers Pres., 134; Miss Smith, Kansas City Pres., 51.

Foreign Hospital Work.—Clifton Y. L., 3; Bellevue, Y. L., 3; 6th Pittsburg Y. W., 5; Ingram Junior M. S., 1; 1st Ohio Pres., 5; Mrs. Lucy J. Young, 25; to furnish ward in Jhelum Hospital in memory of Miss Anna B. Reid by 1st Pittsburgh W. M. S. 50, and Y. W. 27; Oakland Chapel W. M. S. 10; and Y. W. 5; 2nd Pittsburgh, 10; A Friend, 2; St. Clair. W. M. S. 5.

Home Mission and Salaries.—Jeanette, 15.53; Jamestown, O., 26; Clifton, Y. L. 3; Columbus, Neil Ave., 5; Cedarville. Junior M. S., 11; Cedarville, 13; Springfield, 50; Buena Vista, 7; Buena Vista Willing Workers, 5: Mt. Pleasant, M. Band, 5; Turtle Creek 10; Turtle Creek Band, 3; Braddock, 10; Parnassus, 10; Greensburg, Junior M. S., 10; Irwin, 10; Laurel Hill, 7.50; Scottdale, 3; Leechburg, 6.50; McKeesport Band, 1; Bloomington, 20; Morea, 9; Liberty, 1.50; Cedar Rapids Pres., 6; Rock Prairie, Junior Soc., 5; Clarion, 4.61, 4th Allegheny Y. L.

A. S., 15; Bellevue, 6; Oak Grove, Allegheny Pres., 4; Robinson Run, 10; Hebron, 10; Hamilton ave., Pittsburgh Y. W. 5; Hopewell, Pa., 5; Big Spring Pres., 44; Cochranton, 10; Sheakleyville, 5; North Sandy, 7; Sandy Lake, 12.55; Utica Junior M. S., 4; Uniontown, O., 10; 1st Ohio Pres., 45.30 and special 5; Mrs. Lucy J. Young, 12.50; Indianala, 8; Knoxville, Ia., 10.90; Albia, 5; Chariton, 2; Salinas, 5; Castroville, 3; Alameda, 5; Pittsburgh. 33rd St., Cong interest on loan, 32; Unionville Center, 4; Leipsic, 4; Belle Center M. Band, 2; Bellefontaine, 10; Piqua, 5; Kenton, 11; Elderton, 5; Conemaugh, 3; Keokuk Pres., 25; Somanauk, 25; Camp Creek, 5; Galt, Ont., 30; York, 5; Mt. Ayr, 12; Tarkio, 3; Red Oak, Junior M. S., 3; Tingley, 4; Clearfield, 10.20; Coin, 7; Viola, 6; North Henderson, 4.50; Sterling Valley, 12; Millersburg, 4; Iberia, 10; Harmony, 5; Centerville, 15; Freeport Y. L., 5; Butler, 10; Grove City, 11.75; Mt. Chestnut, 6; White Oak Springs, 9; Plain Grove, 5; Southfield, 10; Commerce, 5; Hookstown, 2.50; Mt. Pleasant 6; Henderson, 20; 1st Monmouth, 50; 2nd Monmoth, 12; 2nd Monmoth, Junior M. Soc., 6; Springfield, Mo., 5; Milton, 5; Shiloh, 16.30; Madison, 5; Milroy, 4; Carmel Junior Band, 3; Caledonia, 4; 1st Indianapolis, 1; 1st East Liverpool, 8; Bloomfield, O., 9; Grants Hill, 6; 1st Cleveland. 23; 2nd Cleveland, 5; Bethel, Ill, 10; Hoopestown, 6; Paxton, 3· Oak Grove, 5; Beaver, 6; Mt. Jackson, 5; 2nd New Castle, 15; Wurtemburg, 8; Bethel, 8; New Brighton, 5; Portersville, 7.75; Darlington, 5; 1st New Castle, 10; 1st New Castle Ladies Association, 2.50; 1st New Castle, Y. L. M. S., 5; Quimby, 6; Brookville Pres., 33; Anthony, 5; 2nd Sterling. 10.50; Wheeling, 40; Wheeling Y. L., 19; Martins Ferry, 7; Roney's Point, 7; High Ridge, 9; Harrisville, 10; York, N. Y.. 22; Beulah, 7; Beulah Y. W., 2; Buffalo, 5; Omaha Pres., 23.50; Cross Roads, 29; Center, 16; Houstonville, 5; Peters' Creek, 10; West Middletown, 30; West Middletown Y L., 15; Mt. Hope, 15; Mt. Hope Y. L., 17; Claysville, 10; Claysville, King's Daughters, 5; 2nd Kansas City, 10; Amoret, 3; Junior M. S., 9.40.

Warm Springs Indians.—1st Columbus, 3; 3rd Xenia, 10; 1st Xenia, 12; Aspinwal, 5; Cochranton, 5; 1st Ohio Pres., 5; Oakland, Cal., 2; Unionville Center, 3.60; Jacksonville, 5; Living Lake, 5; Zion M. Band, 10; College Springs, 3; Bethel, Ill., Juniors, 1; Oak Grove, 5; Beaver Falls, 5; 2nd New Castle, 3.50; Neshannock, 6.25; Brookville Pres., 3; Claysville, 5.

Freedmen's, Salary, and Agriculture.—Columbus, Neil ave., 5; 3rd Xenia, 8; Clifton Y. L., 3; Cedarville, Junior M. S., 11; Braddock, 22; Stewarts Station, 8; Boston, Pa., 8; Buena Vista, Willing Workers, 5; Parnassus, 10; Buena Vista, 6; Greensburg, Junior M. S., 10; Greensburg, 8; McKeesport, 10; Ligonier 7; Scottdale, 4; Morea, 1.50; Cedar Rapids Pres., 6; Rock Prairie, Junior Soc., 5; 7th Allegheny, 5; Etna, 15; also 16; Emsworth, 6; Sewickley, Dorcas Soc., 5; 1st Pittsburgh Y. W., 25; 6th Pittsburgh Y. W., 50; 9th Pittsburgh Y. W., 4; 1st Wilkinsburg, 25; Hebron, 10; Pittsburgh, Hamilton Avenue Junior M. S., 5; Verona, 3; 7th Pittsburgh, Y. W., 8; 7th Pittsburgh. Junior M. S., 8; Big Spring Pres., 37.05; Cochranton, 5; Oil City, 7; Uniontown, 10; 1st Ohio Pres., 47; Summerset, 9; Chariton, 1; Knoxville, Tenn., Dress making department, 9.89; 1st San Francisco, 3.50; 2nd San Francisco, 2.40; San Jose, 6; Easton, 3; Huntsville, 10; Silver creek, 4; Findlay, 5; Unionville Center. 2.40; Leipsic, 4; Bellefountaine, 5; Kenton, 7; Sugar Run Mission Band, 3; Belle Center M. Band, 2 31; 2nd Indiana, 6.85; Keokuk Pres., 35; Emporia, 5; Somanauk, 25; Wheatland, 8; Camp creek. 10; Galt Ladies' Aid and Missionary Soc., 5; College Springs, 5; College Springs Y. W., 3.50; York, 3; Mt. Ayr, 5; Tarkio, 3; Rock Island Juniors, 10; Millersburg, 3; Iberia, 10; Harmony, 10; Centerville, 15; Butler, 10; Southfield, 5; Commerce, 5; Hookstown, 7.50; Mt. Pleasant, 5; Concordia, Kan., 5; Henderson, 10; Kirkwood, 16; 1st Monmouth, 5; Media, 8; 2nd Monmouth, 25; also 12; Milton, 5; Richland, 5; Milroy, 2; 1st Indianapolis, 1; 1st East Liverpool, 9; Wellsville, 16; 1st Youngstown; 15; Bethel, Ill., 5; Paxton, 8; Beaver Falls, 5; Oak Grove, 4; Rocky Spring, 10; 2nd New Castle, 15; Neshannock, 5; Bethel, 2; New Brighton, 5; Darlington, 5; 1st New Castle Ladies Association, 12.50; 1st New Castle Y. L., 6; 1st New Castle Junior M. S., 4; Quimby, 2; Brookville Pres, 33; Ninnescah, 10.85; Anthony, 3; Ninnescah Junior M. S., 4.70; Wheeling, 10; New Athens, 14; Roney's Point, 3; High Ridge, 9; New Athens Y. L., 13; Covington, 5; Omaha Pres., 16; and special to Knoxville, 10; Claysville, 5; Houstonville, 5; Taylorstown, 5; Venice, 4.50; 2nd Kansas City, 6; Amoret, 3.

Prairie Bluff, Ala., Memorial.—1st Columbus Junior M. S., 2; Braddock Y. L., 10; Braddock Cradle Roll, 13; Buena Vista Willing Workers, 2; Cedar Rapids Pres., 10; Orphans Home, Allegheny Junior M. S., 5; 7th Allegheny Junior M. S., 9; Verona Junior M. S., 5; 9th Pittsburgh Junior M. S., 13; 11th Pittsburgh Junior M. S., 2; Erie. Y. L, 15; Shannon City Junior Soc., 3; 1st Ohio Pres., 4; 2nd Los Angeles Junior Soc., 1·25; and Cradle Roll, 1; Oskaloosa, 1; New Florence Junior M. S., 10; 1st Washington, Ia., Helping Hand Circle, 15; Ainsworth Juniors, 1; Edgarton Willing Workers, 14.50; Hanover, Ill., Mission Band, 5; Butler Juniors, 18.55; Kirkwood Junior Union, 10; Carmel, Ind., Mission Band, 5.57; Carmel, Ind., Junior Band School B., 69c; Oakland, Cal., Junior Endeavor, 5; 2nd New Castle Y. P. C. U., 10; New Brighton Cradle Roll, 10; 1st New Castle Junior M. S., 7; Wheeling Junior Soc., 5; Kansas City Pres., Junior M. S., 7.70.

Little Girls' Home, Knoxville, Tenn.—Young People's Christian Union of College Springs Presbytery, 21; College Springs, 5.

Parsonage and Church Extension.—Columbus Neil Ave., 10; 1st Columbus, 5; 3rd Xenia, 10; 1st Xenia, 10; Clifton Y. L., 3; Cedarville, Juniors, 11; Sugar creek Y. L., 13.75; Stewart Station, 11; Buena Vista Willing Workers, 1; Braddock, 10; Buena Vista, 6; Turtle Creek, 15; Parnassus, 10; McKeesport, 5; Greensburg Junior M. S., 10; Rock Prairie Junior Soc., 5; 7th Allegheny, 5; Bellevue Y. L., 3; 2nd Allegheny Willing Workers, 5; Bellevue, 43; 1st Pittsburgh Y. W., 15; 6th Pittsburgh Y. W., 50; 7th Pittsburgh Y. W., 10; Hebron, 10; Pittsburgh, Hamilton Ave., 5; Chartiers, 3; Big Spring, 36.05, Cochranton, 5; Uniontown, 5; 1st Ohio Pres., 25.25; 1st Des Moines, 5.20; 1st San Francisco, 3.50; 2nd San Francisco, 2.40; San Jose, 5.80; Castroville, 2; Silver creek, 4; Belle Center, 4.50; Belle Center Mission Band, 2; Bellefountaine, 5; Kenton, 7.35; Huntsville, 10; Burlington, 10; Columbus City, Ia., 7; Emporia, 5; 1st Chicago, 25; 6th Chicago, Wood lawn, 5: Camp Creek, 4; Galt, Ont., Ladies' Aid and Miss. Soc., 5; Spokane, payment in full on note 3, 164.80; Rock Island, 15; Davenport, 5; Centerville, 3; 1st New Wilmington, 4.65; Southfield, 1.50; Concordia, 5; 1st Monmouth, 5; 2nd Monmouth, 12.70; Milton, 5; Spring Hill, 3; Carmel, 7; 1st Indianapolis, 1; 1st Cleveland, 7; Paxton, 6; Greeley 5; 2nd New Castle, 6; Mt. Jackson, 5; Beaver Y. P., 12.80; Oak Grove, 5; Bethel, 2; New Brighton, 5; Darlington, 5; 1st New Castle Ladies' Association, 5; 1st New Castle Y. L., 2; Quimby, 3; Brookville, 6; Wheeling, 10; Belmont, 8; High Ridge, 3; New Athens Y. L., 15; Cuylerville, 5; Omaha Pres., 5; Canonsburg, 25; 1st Washington, Pa., 25; Claysville, 2; Taylorstown, 4; Amoret, 5; Steubenville, 37; and Steubenville Junior M. S., 5; both special, Wellsville to Central Falls, R. I. church, 10; 18, Xenia, 10, for education 2nd Sterling for education 18.84.

Ministerial Relief.—Columbus Neil Ave., 5; 1st Columbus, 4; Clifton Y. L., 3; 3rd Xenia. 10; Cedarville, 13; Cedarville Juniors, 11; Turtle Creek, 10; McKeesport, 5; 7th Allegheny, 5; 2nd Allegheny Willing Workers, 6; Hebron, 5; Big Spring Pres.,

Uniontown, 5; 1st Ohio Pres., 18; Oakland, Cal., 3; Sugar Run, 5; Belle Center, 1; Piqua, 5; Emporia, 2, Galt, Ont., Ladies' Aid and Miss, 5; York, 2; West Sunbury, 5; Centerville, 3; Southfield, 2; Hookstown, 2.30; Henderson, 5; 1st Monmouth, 5: Milton, 2; Spring Hill, 3; Carmel, 7; 1st Indianapolis, 1; Bethel, Ill., 3; Bethel Beaver Valley Pres., 2; New Brighton, 2; 1st New Castle Ladies' Association, 2.50; 1st New Castle Y. L., 2; 1st New Castle, 2.50; Brookville Pres., 7; Omaha Pres., 17.51; 1st Washington, Pa., 10; Claysville, 3.

Orphans' Home Allegheny.—Sugar creek Junior M. S., 1.45; Mt. Pleasant Band, 5; Greensburgh Junior M. S., 10; Stewart Station, 3; McKeesport Band, 1; 7th Y. L. Pittsburgh, 3; Ingram, 15; Ingram Juniors, 3; Mr. John Scott Union church, 2; Uniontown, 2.29; 1st Ohio Pres., 2; Belle Center, 1; Richmond Willing Workers, 3; Camp Creek, 2; Hanover, Ill., Mission Band, 5; Freeport, 5; 2nd New Wilmington, 5; Southfield, 3; 1st Monmouth, 5; Mrs. J. P. McDaniel, 1; 1st Washington Junior Mission Band, 6.35; Claysville, 3.

Memorial Hospital Allegheny.—Sugar creek Junior M. S., 1.50; 1st Xenia Junior M. S., 3.50; Turtle creek Band, 3; 2nd Allegheny Willing Workers, 10; Sewickly Dorcas Soc., 1; Verona Junior M. S., 5; Ingram Junior M. S., 1; Pittsburgh, Hamilton Ave., Junior M. S., 5; 7th Pittsburgh Y. W., 2; Uniontown, 2; 1st Ohio Pres., 5; Belle Center, 1; 1st Indiana, 12; 2nd Washington, Ia., Helping Hand Circle, 15; 1st Washington, Ia., Helping Hand Circle, 9; 1st Washington, Ia., Junior 2.26; Camp Creek, 1; Millersburg, 5; West Sunbury, 5; Fairview, 15; 2nd New Wilmington, 5; Sharon, Ralph E. Carson Junior Mission Band, 4; Southfield, 3; 2nd New Castle Junior Y. P. C. U., 2; 2nd New Castle, Mrs. R. J. Blevins, S. S. class, 6; Bethel, 2; 1st New Castle, "Cradle Roll," 3; Brookville Pres., 4; 2nd Washington, Pa., 10; Cross Roads, 3; Claysville, 3.

Home for Aged People.—Greensburg, 8; Aspinwal, 5; 7th Pittsburgh Y. W., 2; Pittsburgh, Hamilton Ave., 8; Uniontown, 2; Belle Center, 1; 2nd New Wilmington, 5; Southfield, 3; Milton, 5; Bethel, 2; New Brighton "Cradle Roll", 4; Claysville, 3.

Life Membership in W. G. M. S.—6th Pittsburgh A. P. Burchfield, 25.

Contingent Fund of Board.—Interest from investments, 127; Monongahela Pres., 4; 1st Ohio Pres., 2; Clarinda, Ia., 5; Southfield, 1.50; Brookville Pres., 2.

E. J. SLOAN, Treas.

Puget Souud Presbyterial.

Women's Miss. Soc'y met in Olympia, June 15. After devotional exercises, led by the president, Mrs. S. C. Kirkpatrick, an address of welcome was given by our pastor's daughter, Miss Anna F. Hays, which voiced our thoughts of our guests in a loving and beautiful manner. The response by Mrs. J. R. McKay was happy and apt. This was followed by a timely reading on Giving, by Mrs. Margaret Irvine of Seattle.

At 8 p. m. an interested audience gathered to hear the program announced for the evening. Mrs. Carrie Schaub, of Tacoma, conducted the devotional exercises. Able papers on "Our obligations to foreign missions," and "Bible teaching on the sphere of woman," were given by Mrs. W. G. M. Hays and Mrs. Mary C. Howie. An interesting letter from Miss C. M. Buchanan, our missionary at Assyoot, Egypt, was read by the secretary.

Dr. Hays, being called for, pointed out the significance of this first "presbyterial" in the capital city of Washington. The following resolutions were adopted:

Recognizing the good hand of God in opening to us this door of opportunity in this our new work in Puget Sound Presbytery, and beckoning us to service in this, our work for Christ in this beautiful northwest coast, we resolve:

That, by His grace, we will faithfully do the work he may give to us, and that we will take no backward steps in regard to the reforms of the day, but will stand firmly on our principles, and endeavor to go forward, in dependence on the Father, Son and Holy Spirit.

That we recommend our societies to take up the self-denial plan, and urge upon the children the duty, as well as privilege, of saving their money to help on the Lord's work.

That we, as a church, have reason to be thankful that God, in his providence, has been pleased to call one of our number, Mrs. M. L. Ewing, of Seattle, to represent our state in the great temperance work at the national W. C. T. U. convention.

That we express to the sisters of the Olympia society and congregation our most cordial and loving appreciation of the complete arrangements made by them for the success of the convention, and for their patient waiting and loving reception at the late hour of our arrival; to Dr. Hays for his thoughtfulness in our work, and to all the good people of Olympia who have aided in making our visit here so pleasant.

MARTHA E. WHITHAM.

Miss Martha Anderson.

To the memory of Miss Martha Anderson, who died June 29, 1896, a tribute of respect and love from the Women's Missionary society of the United Presbyterian church, of Springfield, Ohio.

We wish to bear testimony to the Christian character of our sister, as manifested in her faithful attendance at public worship, her interest in our society, her devotion to an aged father, and her high sense of duty, both in the church and in the home. Her cheerful disposition, her sincere interest in the welfare of all, and her cordial hospitality gave evidence of her warmth and tenderness of heart.

During a prolonged and painful sickness, she repeatedly expressed her trust in God and her desire to be released from suffering. "The summons to come up higher" was a welcome one to her.

To her friends we extend our symptahy, especially to that sister who was her life long companion in the home, and who will feel the separation most keenly. We commend them to the grace of the Lord Jesus, who alone is able to sustain, and who takes His own to their reward. May we be admonished to be more faithful and earnest in our service

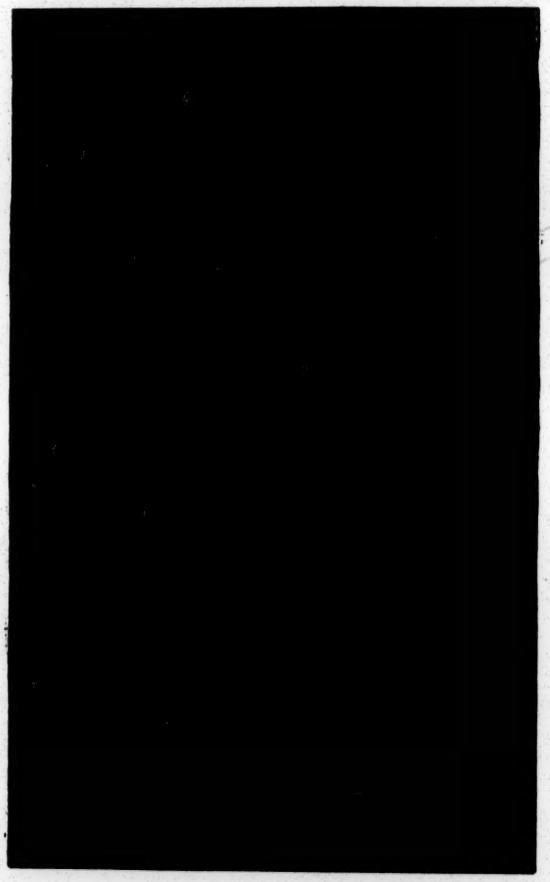
MRS. M. J. TORRENCE,
MRS. R. H. HUME,
MRS. W. A. BARNETT. } Com

Mrs. Maggie J. Duncan.

The Women's Missionary Society of the United Presbyterian church of Boston, Pa., wishing to testify to the Christian character of our dear sister and fellow-worker in Christ, Mrs. Maggie J. Duncan, who fell asleep in Jesus, May 25th, 1896, record the following affectionate tribute to her memory and bear testimony to her untiring efforts in Christian work.

Her long illness was borne with patience and cheerfulness, in humble dependence upon the will of God. While able, she was always in her place in the church and missionary society, aiding by her presence and contributions all work undertaken by them. Always holding an official position, her judgment was sought and the counsel given was always for the advancement of the cause. Her work on earth is ended, but the influence of her consistent life will long be felt by those with whom she was associated. We tender, to the bereaved husband and little daughter, her parents and sisters, our sincese sympathy and commend them to him who doeth all things well.

MRS. BELLA HASLETT,
MISS MARGARET MCCLURE,
MRS. MARY W. PORTER. } Com.



MRS. E. W. SMITH.